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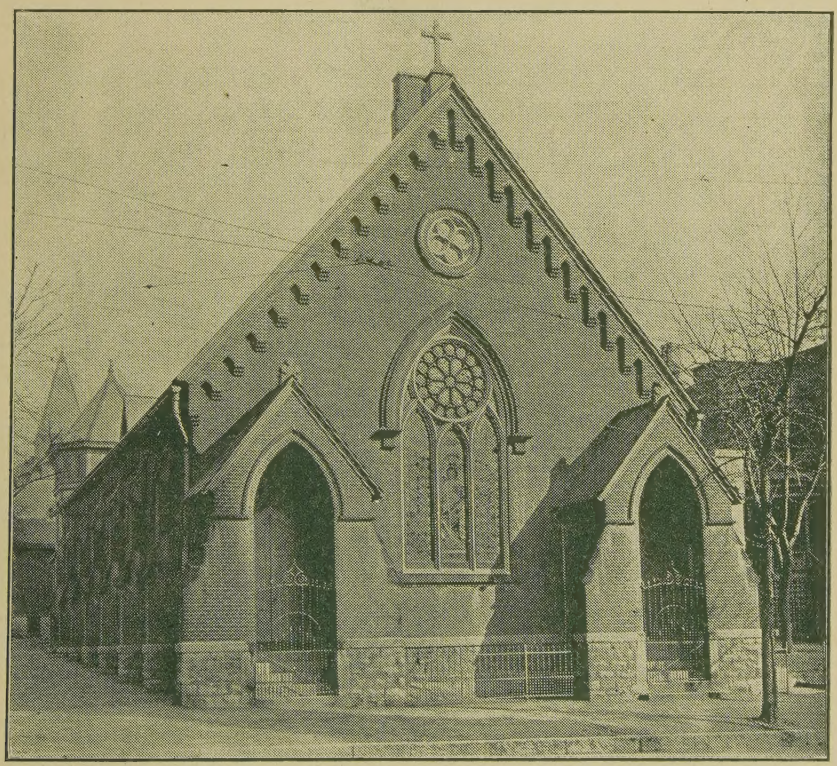
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



St. John's Evangelical Lutheran Church, Zanesville, where sessions of the Luther League of Ohio were held

A new serial story, "THE FIRST SEVEN YEARS," begins in this number

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

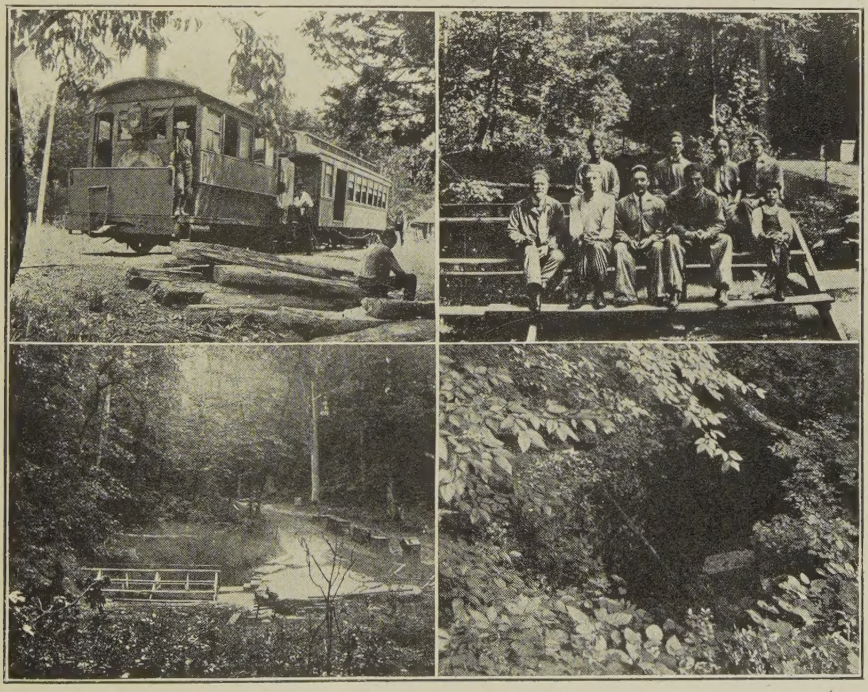
Luther League Review

Mammoth Cave, Kentucky

BY JOHN H. HAUBERG.

"SEE Europe if you will, but see America first," is a Western slogan. So lavish has been Nature in favoring our land with places of rare beauty that it is one of the pleasant difficulties of the summer's vacation to decide which of a goodly number of really great places one will visit.

In the catalogues of the world's greatest wonders is always to be found Mammoth Cave, Kentucky, and thither flocks an average of fifteen thousand visitors each year. A visit to the Cave is an experience altogether unique. The "goose nest" roll of the land, the solitary surface stream, the ancient forest, the rugged hills, and the big, mysterious hole in the hillside, breathing forth a steady, vitalizing breath—all give an impression of strangeness akin to that of Irving's Sleepy Hollow,



On the Mammoth Cave Railway. Arrival at cave.

At the mouth of Mammoth Cave Railway. The vapor indicates its location.

We pose before entering the cave. Cave entrance is at right edge of picture.

Dixon's Cave (the cave spoken of by the writer in the article accompanying these views) is on the Mammoth Cave estate. "By actual measurement Dixon's Cave is 1,500 feet long, from 60 to 80 feet wide and from 80 to 125 feet high."

or old Rip Van Winkle and the grotesque bowlers of the Catskill Mountains.

The real thing begins at Glasgow Junction, with a stub railway of ten miles, using a "dinky" locomotive and interesting little coaches much resembling the antediluvian vehicles one sees on some of the street railway systems of some of our big cities. There is much up grade going to the Cave, and we witnessed one of its crowded excursion trains brought up in two sections—of one coach each. The passengers of the second section—the remaining coach—having grown weary of waiting, started to walk, and overtook the first section at the depot. This last named adjunct is an unpretentious structure of an 8 by 10 foot floor, a roof to correspond, and boarded up on one side. But what is the use of a depot where there is so much glorious out of doors? And, in fact, the custom is to run past this mark of the conventional and alight on the lawn, some hundred yards from the hotel.

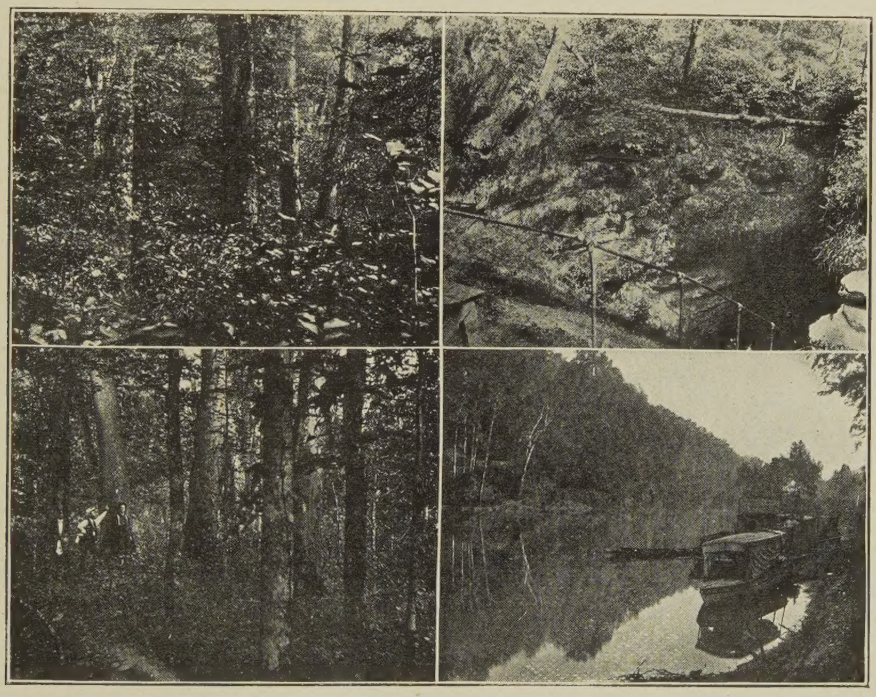
The reader will recall the lessons in biology of his student days—how organisms grow and increase by segmentation. The Mammoth Cave Hotel grew by the same process. First, a two-story log house, then a little one-story cabin adjacent to it; then another, and another, ad finem, strung out in line—or rather in "L" shape. Finally they were all weather-boarded connectedly, and lo, it was a hotel.

The afternoon's party is "made up" for the "long route" or for the "short route" or some special route, and we enter the cave by a stone stairway of about a hundred steps, and find ourselves on a perfectly level floor extending back into the foundations of the hills. The breadth of the Cave here is about 45 feet and is some 40 feet from floor to ceiling. Each visitor has been provided with a kerosene lantern, and the guide leads the way. There is no light in the cave except that carried by the party. Each one has anticipated a rub with the elements, and the men are uniformed in all sorts of misfit blue blouses, overalls and skull caps, while the women all be-bloomered would pass as specimens of the long lost "missing link." After walking some distance the guide unlocks an iron gate through which we pass; the draught of wind is so strong here as to almost extinguish our lamps. Some distance further we find a telephone, and the guide 'phones in the number in the party. We learn the reason for this later. On we go, and the variety of strange scenes is simply endless. Now through stately gallery; now by the "Fat Man's Misery" and the "Vale of Humility," where the most lordly must bow if he would pass; we ramble in a swinging gait down long sandy slopes, cross dark, ugly chasms by wooden bridges; again, climb a steep, stiff crag, where the gallant helps the ladies; over natural bridges of stone; along slimy passages—for, the guide tells us, at times the water rises and floods many of the chambers through which we pass, and that the one through which we were now passing had been flooded only two weeks before. Arriving at Echo River, three hundred and fifty feet beneath the surface, we embark in a long, low flat-boat and are propelled along this mysterious river by the guide's striking his pike against the sides of the Cave, or, in places standing in the boat and using the pike against the ceiling.

We find vast rooms, like the "Rotunda," with a ceiling sixty feet high, both ceiling and floor almost as smooth as in your own parlor, and space sufficient to accommodate a vast assemblage; or "Booth's Theatre" with its stage, main floor and balconies; or the "Church," with its pulpit from which the great Beecher once spoke. One of the large stalactitic formations is called the "Marriage Altar" where "Fourteen couples have been married. But they don't allow weddings there any more"—says the guide. An unsuspecting victim asks, "Why don't they allow it?" and the guide revels in the richness of his joke. "'Cause they claim it run matrimony too much in the ground"—and everybody laughs. A facetious youngster annoys the guide somewhat, and is given his medicine as follows: "This," says the guide pompously to him, as we find a huge rock caught in the mouth of a deep pit, "is Suicide Rock." The youngster's eyes are bulging, and he asks, "Why do they call it 'Suicide Rock?'" "Because it started to fall into the pit and couldn't, and it hung itself," and the guide grins. He was a quiet fellow, philosophical, expert, and "knows his place" said our Southerners, for he had negro blood in his veins. For twenty-four years he has traversed these dark and gloomy passages. He carried a pail of waste, saturated in oil, and frequently would throw—very skillfully, a lighted bunch of this material on to some high ledge, giving us unexpected views of our rugged surroundings, or he would fling some

of it to the far side and down, into one of the fearful chasms, while we held our breath as we leaned over the edge straining our eyes looking for a bottom. On we travel. "Low bridge" calls out the guide, and woe unto him who disregards the warning; an audible thud as someone's head bumps the ledge, and a course of silent tears by the bump-ee. Large, gloomy rooms, fifty and more feet across, have dark passageways leading in a half dozen directions. One unacquainted here would be hopelessly lost in a few minutes. "Suppose something should happen to the guide," I said the ride on the Echo River was one worth the trip there. I shall not attempt a description. It is an impossible task at best, to convey much of an idea of this strange, wonderful freak of Nature.

We had walked nine miles, and the guide announced that we had reached the end of the Cave. So pure and refreshing is the air, and the temperature perpetually at 54 degrees, that none of us had experienced fatigue, and we started on the return trip as light-hearted and cheerful as if fresh from a good night's rest. We keenly relished the supper brought



Forest about Mammoth Cave Railway.
At Mammoth Cave Railway. A view of the "forest primeval."

The iron railing follows the stairway into the Cave.
At Mammoth Cave Railway on Green River.

asked. "Well," said he, "the quickest way out would be to stay right where you are till someone finds you."

In some of the chambers are beautiful crystals—in form of rosettes—like the petals of a flower; the crystals projecting from a common center, and bending outward and backward as in the daisy, and glittering in the light of our lanterns. The "Star Chamber" was to me the most impressive and delightful object in the Cave. To another, the "Martha Washington statue" was the best; another to us by a porter, but on reaching Echo River the guide in low tones administered a stinging rebuke to him for carelessly leaving the boat afloat in the river—unfastened. It was still within easy reach of the guide's staff, but had it drifted away in the darkness, it would have been a case of "stay right where you are till someone finds you," which would probably have been next morning.

We made our exit from the Cave at 9:30 p. m., having been seven hours in the Cave and walking seventeen miles—the return trip

being shortened by passing through the "Corkscrew"—a series of crevices in the rock through which we climbed a height of one hundred and fifty feet. Ladders, great heaps of rock, and narrow ways, winding upward in such manner that part of the time, only the person ahead and one following could be seen.

The proper way to make the transition from the Cave atmosphere to the outer air, is to halt at the mouth of the Cave and make the change gradually. The writer was not aware of this and walked briskly out into the open summer night. For a few moments the Kentucky atmosphere seemed most decidedly inadequate. It was a close, stifling, almost sticky stuff, warm and thick to a degree that made it seem unfit for use; but before the hotel was reached it was forgotten; for after all it was the same old atmosphere to which we were most accustomed.

A taste of the "forest primeval" is to be had about the Cave, and the giant sycamores and beeches are alone worth the trip; for there is not a sign of man's invasion, and little to disturb the solemnity of the forest.

A rare sensation came to the writer as he was wandering alone over hill and forest and came unexpectedly upon the mouth of a cave —larger than that of the Mammoth Cave. Logs were lying across the mouth, and the vegetation showed no signs of human visitation; only the deep, silent, mysterious yawning mouth with its impenetrable blackness a little way within. My sensations were amusing to myself. A graveyard at midnight is putting it mildly. Positively nothing to hurt one, but whence the hair-lifting fright? After a little while I worked my way down the rocky and clayey rim to a depth of fifty feet, which brought me into the jaws of the monster. An attempted illumination by tossing some lighted railway folders, weighted with stone, made no impression on the blackness.

Caves are, in fact, a drug on the market in Edmonson County. Colossal Cave, only a mile from Mammoth Cave entrance, is claimed by its proprietors to be a more wonderful and beautiful cave than the latter. It is a "Live" cave, whereas Mammoth Cave is a "Dead" cave—that is, in Colossal Cave the crystals and stalactites are still in the process of formation, while the Mammoth Cave is dry—generally speaking, and its crystals, etc., were, with a few exceptions, formed and finished ages ago. Ganter's Cave, a few miles down the river, is soliciting visitors on the same argument as the Colossal's people. A farmer who hasn't a cave on his farm is said to be behind the times; the guide-book says, "There are five hundred known caverns, and twelve hundred sink holes in Edmonson County." The sink holes represent the collapsed roofs of caverns.

Green River flowing at the foot of the hill, just below Mammoth Cave, is the only stream in this vicinity which flows on the surface; all others are subterranean. A series of dams has made the Green navigable, and steamboats bring passengers from Paducah, and nearer ports. The steamer plowing her way with such charming disregard of time and its possible limitations, that a passenger said the next time he came that way he would walk. It would be so much quicker.

A little ditch follows the roadway from the cave to the river. It was dry, of course. We noticed the fluttering of leaves in its bed, and thought it the draught coming from some small exit of the Cave, and investigated. It proved to be a fine illustration of the fact that air is in layers, with the lowest temperatures at the bottom. What we had found was the stream of cold (54 degrees) air flowing from the mouth of the big Cave, and seeking the lowest level, flowing down the ditch precisely as does water. The writer waded knee deep in this strong current of air to the Cave itself, stooping occasionally—for it was a warm day, to let the cooling draught refresh him, for its blast was as pronounced as that of an electric fan at short range.

Mammoth Cave and its surroundings are certainly a little wonderland that needs to be seen to be appreciated.

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It may be that some of the Juniors have been saved out of great danger, and an instructive hour could be spent by having each tell, in his or her own childlike way, of the peril. At the close a prayer should be offered to thank God for our preservation and to ask Him to keep us and all others. See Luther's Morning and Evening Prayers in the Catechism.

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It is a blessed thing even to make a good resolve; but much more to fulfil it.

Luther League of Ohio

Sixteenth Annual Convention June 23-24, 1909

BY REV. W. H. SHEPFER, FULTONHAM, OHIO

THE fourteenth annual convention of the Luther League of Ohio was held in St. John's Church, at Zanesville, the Rev. A. B. Markley, Ph. D., pastor.

Judging by the elaborate preparations, the warm welcome and the hospitable entertainment, the convention of a year ago made no mistake in their selection of the place for this convention. In spite of the rain and threatening weather, the attendance was good; there were present an unusually large number of delegates, many visitors and hosts of local people. The interest and enthusiasm equaled the attendance.

The preparations for the convention were full and complete. The local committees, with chairman, were as follows: Executive, Charles W. Bluthart; Reception, C. F. Ribble; Badge, Miss Ethel Mast; Invitation, Erle Greiner; Finance, George Baker; Entertainment, Miss Emma Mast; Program, Dr. A. B. Markley. There were also page boys who were at the service of all.

Luther League books and supplies and daily papers containing full accounts of the convention were on sale. A well managed information bureau was at the service of the public to answer the queries of the querulous. The church was tastefully and beautifully decorated with banners and draped scarfs of the Luther League colors. No effort was spared by the members of St. John's to make this a notable convention in the history of the State organization.

To Dr. A. B. Markley, pastor of St. John's, is largely due the arrangement of the excellent program, which follows:

First Session

Devotional services were conducted by the Rev. G. Johannes, Martin's Ferry. The business of this session began with President Marvin W. Lutz, of Canton, in the chair, and Miss Clarice Goodyear, of Cleveland, recording secretary. This session was devoted to organization, the enrollment of delegates, appointment of committees and general business. The following committees were named:

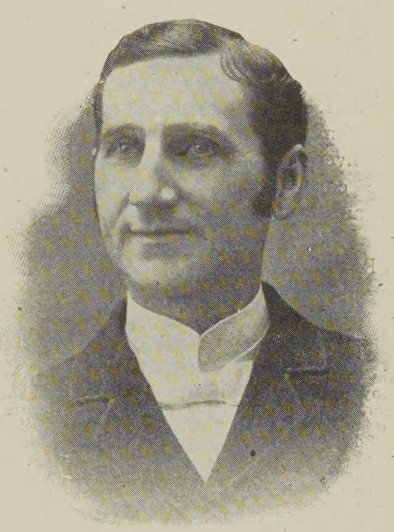
Credentials and Applications—Mr. Jacob Wahl, of Toledo; August H. Miller, McClure; Miss Nellie E. Lutz, Canton; Miss Luella Haase, Toledo, and Walter Bird, Leetonia.

Statistics—Miss Clara Lane, Zanesville; Miss Ethel Lutz, Canton; Miss Florence Benner, Newark; Charles Karcher, Martin's Ferry, and C. B. Crane, Canal Dover.

Nominations—Rev. A. B. Markley, Ph. D., Zanesville; C. T. Sherman, Toledo; Hugh V. Walburn, Van Wert; Miss Ethel M. Close, Cleveland, and Rev. F. W. E. Peschau, D. D., Miamisburg.

Greetings were received by wire from Philadelphia, New York and Canada.

Dr. G. A. Bierdemann took occasion to announce the coming Summer School of the District Synod of Ohio, to be held the first week in August in Springfield, Ohio, on the grounds of Wittenberg College.



REV. A. B. MARKLEY, Ph.D.,
The newly elected President of the Ohio State League.

Second Session

The general theme of this session was "The Luther League and Individual Development." The session was opened with the use of the full morning service and a brief sermon by Dr. A. B. Markley, pastor of St. John's; his subject was "Only One Thing." He said in part:

I bring to you one thing only under three texts. One thing to have, one thing to know, one thing to do. The man who can do one thing better than any one else is a genius. A stream divided becomes a swamp. A stream gathered together will float a navy. Only one thing is needful, many things are convenient, but he who has the one thing needful may well be satisfied although he is without money or

the conveniences of life. The one thing to have is faith in Jesus Christ. Better that the parent lead the child to this one thing than to give him a great inheritance of money or goods. The business man who calls money the needful thing misses the only worthy thing in life. To the one thing to have, we add: "Only one thing to know." The man who was born blind and received his sight, said: "One thing I know; whereas I was blind I now see." If you know this one thing, that you have passed from blindness to light, from darkness to seeing, you have the best knowledge, better than all philosophers, than all science, than all arts, is this knowledge. Christianity is a religion of facts, not a theory. It is a life and a power within me. If I know that I have this I know the one thing essential, to my happiness. To these we add: "One thing to do." Divided activity accomplishes but little, concentrated effort leads to success. The Apostle Paul was a tent maker by occupation and a learned rabbi by profession, a great orator by his talents. Yet all this was as nothing to him, he said this one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Luther Leaguers, I appeal to you to have this one thing, to know this one thing, to do. Let there be concentration of effort and success is ours.

The reports of the statistician, statistical committee and treasurer showed marked progress and a handsome balance in the treasury. Rev. W. H. Shepfer, chairman of a special financial committee, reported advising the payment of five cents per member toward defraying the current expenses of the National League and the support of the General Secretary.

The Rev. F. W. E. Peschan, D. D., gave an edifying address on the subject of "The Prayer Life of Our League Members." A few brief thoughts follow:

Martin Luther, when unusually busy and burdened, would say, "Today I must spend at least three hours in prayer." Purpose of prayer to assist in worship; to draw nearer to God. Prayer life divided into public and private. Attitude and prayer should be reverential and devotional. Referred to and encouraged the custom of silent prayer on entering the Church and at the close of the service. Also the prayer of pastor in the study, Sacristy, at the altar and in the pulpit. As to position in prayer and the use of printed prayers, practice what is unto edification. As a fitting close he requested all to unite with him in a silent prayer.

Miss Julia Baker delighted the convention with a select reading from the poems of James Whitcomb Riley.

The Rev. Dr. A. J. D. Haupt, superintendent of the Pittsburgh Inner Mission Society, gave a very interesting address on "The Inner Mission Life and Work of Our Church." His lecture was made interesting by the use of large charts with outlines, etc. Following is part of his address:

The cry has been that the Church is losing her power over the people, that she is not reaching down as she should to the masses and striving to seek the lowly and the lost. It is therefore of pressing importance that we prove our faith by our works and show to the world that such is not the case. It is surprising that so few of our people seem to know what is meant by the Inner Mission; it is a word used first in our Lutheran Church in Germany as a contrast to the Outer Mission, which meant Foreign Mission, whilst the Inner Mission meant the great work of mission at our own doors, in caring for the poor, the needy, the fallen and the vast mass of non-churched souls about us. Most of us are acquainted with Home and Foreign Mission, but the Inner Mission is a new term which can best be explained by showing the class of work being done by it. Sin is raging in the world, homes are being destroyed and filled with sorrow because some dear son or daughter has been dragged down into a life of crime, immorality, drunkenness. We dare not be foolish about this matter. Our nation and its future demands that crime shall not be allowed to rage as it does today. When we learn that within one year no less than 500,000 of our fellow citizens went down to dishonored graves through drink or suicide or the diseases caused by lives of lust, is it not time to cry "Halt?" When in one year not less than 45,000 American virgins were called upon to lay down their virtue on the altar of shame, increasing this army of white slaves to over 500,000 in this land, is it not time that something were done to stem the tide and to begin the work of rescue? For fully 80 per cent. are unwilling slaves to this debasing and death dealing evil. The spirit of the Inner Mission therefore is the Spirit of the Master who came into this world to Save Sinners, the spirit of the Good Shepherd, who left the ninety and nine in the wilderness and went after the one lost sheep until he found it. The Lord and Saviour cried, "I came not to call the righteous, but sinners to repentance." "They that are whole need not a physician but they that are sick." The work of the Inner Mission divides itself into three great divisions, Prevention, Mercy and Rescue.

The work of prevention is to look after the young strangers coming into our cities and towns that they do not go astray with their change of life and surroundings. Oh how sad that so many a young woman and young man, leaving a pure and prayerful home, has fallen a victim in our large cities and towns by not finding the proper home environment. For this purpose the Inner Mission strives to open the Christian Hospice in our several cities from ocean to ocean and from the lakes to the gulf. These hospices are not mere boarding houses, but homes where the young can have a delightful time in a pure atmosphere. It also includes work for our street boys to give them a chance to make something out of themselves. How many a bright little diamond in the rough is knocking about our back streets and alleys and in danger of becoming a criminal, because of the lack of a proper start.

There are also great opportunities in our hospitals for doing good in the Lord's name. These houses of mercy should be visited regularly and many a sufferer would be brought to the Good Physician. If man is only an animal we need care little, but if man is an immortal we should care much. If Jesus Christ did indeed come into this world to save sinners, then it is our duty and ought to be a great pleasure to sit by the bedside of the sick and suffering and comfort them with hope of the eternal.

But the rescue work dare not be overlooked. This nation is making criminals instead of preventing crime by allowing the vicious to mingle in our penal institutions with those who have gone wrong more by accident than intention; they are cast into prison and come out branded "prison made." We must have industrial homes for all such that they may be given a chance to better their condition and take their lawful place in the world again after they have served their time. This is a most hopeful part of the Inner Mission and deserves more consideration than can possibly be given to it in the time allotted for the consideration of this whole and promising subject. The Inner Mission is another name for Christianity at work, may many young men and women volunteer to become trained workers in the noble cause, for the sake of the Church, of the State and of the Nation.

There being an omission on the program, Miss Anna M. Landis, of Jeanette, Pa., kindly consented to read a paper on "The Value of Child Service." Miss Landis brought out many valuable and suggestive points.

The splendid program of the afternoon was

brought to a fitting close by a conference on the theme for the afternoon, "The Luther Leaguer and Individual Development." The conference was directed by Dr. Dressler, of Findlay.

Third Session

The church at this service was filled to overflowing in spite of the rain. Well repaid were those who were present by the excellence of the addresses and music. The full vesper service was conducted by the Rev. C. P. Weiskotten, of Roseville. The president of the local League, Mr. Charles Bluthart, spoke a word of greeting to the visitors. He said:

This meeting has given us of St. John's great pleasure and we have left nothing undone in preparing for the profit and convenience of all our visitors. We mean that it shall be for your good as well as our own. We are delighted to see this great attendance and feel that our labors have been crowned with success. We welcome you all most heartily.

The address of the evening was delivered by the Rev. M. J. Bieber, of Hamilton, Canada, upon the subject "Luther Leaguer, What of the Morrow?"

Rev. Bieber brought the greetings of the Canada Luther League, the thirteenth and youngest child of the Luther League of America, a year old joined the Luther League last August and was represented by ten delegates. Rev. Bieber stated that Canada was larger than the United States by 178,000 square miles. It extended through 20 degrees of North Latitude and 1,400 miles from south to north, 3,400 miles from east to west, and is most as large as Europe. Hudson Bay is larger than the Mediterranean. He stated that it raised the finest wheat, had the largest fishing enterprises. Canada also raised tall, robust men and rosy cheeked, fine women. The Lutheran Church is 159 years old in Canada. It started in Halifax in 1850 and in Lunenburg, Nova Scotia, in 1853. On the banks of the St. Lawrence in the year 1783 the first Protestant Church was started in Central Canada. Canada has half a million Lutherans, 100,000 communicant members in the Church and 100,000 adults ungathered. There are seventeen Lutheran Synods represented in Canada, and four Synods of the Territory, two English and two German. Rev. Bieber alluded to the organization of the Luther League movement in New York City in 1888 and stated that there were then fifty-eight Synods in North America, 4,000 Lutheran ministers, 7,000 organizations, 1,000,000 communicant members, and now, twenty years thereafter, there are sixty-eight synods, 8,000 ministers, 13,000 organizations and over two million communicant members, and these contribute over two million dollars per year. A gain of a synod in two years, 200 ministers a year, 300 organizations a year and now one organization is organized every day, 365 days in the year. A gain of 50,000 members a year and an increase of $70,000 a year in benevolence. Rev. Bieber stated he had a vision of twenty years hence in the Lutheran Church relative to his subject, Luther Leaguer, What of the Morrow.

THE VISION.

Following is the vision:

Four weeks ago he received a wireless call from Dr. Markley, of Zanesville, Ohio, asking him to address the Pan-American Luther League Convention to be held in Zanesville, Ohio, on the 23d of June, 1929. He came in his airship this morning, arriving here from Cleveland in seven minutes and forty seconds instead of on the freight train in seven hours and forty minutes!

The Pan-American Convention was held in the Church in the new St. John's. There were delegates from Luther Leagues and organizations from near the North Pole, from Greenland, Iceland, Klondike, Alaska and every part of Canada. From Patagonia and all the South American countries, Porto Rico, Cuba and Bermudas.

He heard with amusement the report of the foreign mission committee in which it was stated that every Luther League with few exceptions in the Western Continent supported a foreign missionary in Thibet and all other Asiatic countries. That each League had contributed $2 per year to foreign missions. The young men and young women also volunteered for the foreign field and almost every League was represented by such volunteers. He also heard in the home mission report that every Luther Leaguer contributed $2 a year to home missions. And that the Lutheran Church was represented in every city, town, village and country by strong live organizations. Every Luther League had a live membership and church extension.

The Church extension fund amounted to several million dollars enabling every mission to receive a loan without interest for the erection of a substantial church building in its infancy. The report on Inner Missions stated that there were Hospices in all of the larger cities, and parish houses or Lutheran Y. M. C. A. As in every town and community through which Lutherans were welcomed and cared for as they went from place to place. Employment was secured for them, they were welcomed at the Church and were made to feel at home. The Luther League appointed committees to visit hospitals, jails, reformatories, etc. They were also connected with the immigrant bureau and met immigrants at the wharves and secured employment for them.

When Rev. Bieber asked someone near him how it was possible that each Leaguer was willing to pay $2 a year to missions he states in surprise that each Leaguer paid an average of $10 per year which was not difficult considering the amount expended on self for luxuries, pleasures and gratifications.

The committee on education reported that there were preparatory schools, academies and colleges in every State, and as many seminaries almost as colleges and ministers were sent into the city institutions to care for the Lutherans and unchurched and that each League paid for a scholarship in these institutions.

The committee on literature reported that the LUTHER LEAGUE REVIEW was sent into every Leaguer's home and that the home and foreign missionary and other church papers were read by the members.

The committee on local Leagues stated that every League was an assistant to the pastor, visiting the sick and bringing back the indifferent members. It made a plea for ministers to fill the many vacancies in the Church. He stated that the Lutheran Church was the largest Protestant Church in the world, and also North America. When asked why this great transformation some one stated that it was the result of the Convention of the Ohio State Luther League in Zanesville on June 23, 1909, where the subject Praying, Knowing and Working was so inspiringly presented that the Luther Leagues returned to their homes praying men and women that they commenced to see the needs of their Church and as a result these went as ministers or missionaries or sent others.

Then he awoke, but he asked if this vision might not become a possibility, aye a reality. He asked all the Leaguers to become men and women of prayer and become servants of Christ.

After the close of the regular session a reception was given to the delegates and visitors of the convention, the same being in charge of Attorney Charles F. Ribble, chairman of the reception committee, who proved himself an able master of ceremonies. The dainty refreshments, the music, and the friendly intermingling and greeting of friends and brethren made it a function long to be remembered.

Fourth Session

Prof. Alfred Ramsey, D D., of Chicago Seminary, conducted the devotional service

and gave a brief address on the subject "One Thing." The professor spoke of his relation to the seminary and his consequent interest in young people. He said:

The one great thing for every Christian to do is to assist in the spreading of the Gospel. Whatever may be the success of the League, if it fails in this one thing, it fails in its duty. He pressed the question, "What are you Leaguers doing to fill the diminishing ranks of the ministry?" He appealed to the young men to consider the claims of the ministry which is the *first* claim upon every young man and must be disposed of before any other is considered.

The convention was favored with the presence of the Rev. Charles H. Bauslin, of Cincinnati, who gave a most excellent address on "The Luther League and the Youth." He said in part:

We are a busy people living in a busy age with not hours enough for our buying and selling, yet amid this maddening rush we set aside one day in seven calling it a religious day. As long as man inhabits this planet the kind of man he is today he will be religious. Some young people think that religion is for grown up people. It is like voting when coming of age, going into business or getting married. Youth, that formative period of life so susceptible to influences, that impressionable period, that critical period when boyhood shades into manhood.

Socrates uttered only half a truth when he stated that knowledge and virtue are synonymous. It is not alone what a man needs that makes him forceful and great. We boast of our educational institutions of today. Their tendency is mostly secular and mercenary. Thousands of our young people who are graduating this month to begin the struggle for existence are asking—what will they pay? It is for us to remember that "Ill fares the land to hastening ills, a prey, where wealth accumulates and men decay." The one particularly ominous cloud that hangs in our horizon today is not one that betokens material prosperity or adversity, but one pregnant with a far more deep and vital meaning—can we learn to obey the laws of God? Will our youth have a greater reverence and respect for life and truth and God than their parents had because they have had a better training? I plead for the interest of our public schools. God bless the teachers, the scholars; but listen—the separation of Church and State, in which I heartily believe, presents a problem. Roman Catholics call them Godless. The Hebrew says they are secular. But we, as we leap to the summit of character and our Divine Saviour whom we love and adore, say that we want our children to remember that Jesus Christ is a mighty, majestic fact that no Jew can obliterate from history. We want his teaching inscribed upon their hearts and expressed by their lives. So how shall our youth be morally, ethically, religiously instructed? It must begin in the home. Will the youth of today rise up to call the homes of today blessed in coming years because of the influences of these homes? Nought can supplant the influence of the home. But the influence of the home must be supplemented and enforced by the agencies of the Church. As we look to the past history of our Church we find it has accomplished much to gladden the heart. In a Church such as ours which lays such stress upon the religious training of childhood and youth an organization such as the Luther League is not a luxury, it is a practical necessity. It has touched every phase and feature of our church life and is built upon the sincere conviction of the necessity of a thorough and complete religious education for the young. It has very properly come to take what I believe to be the most important place in the Lutheran Church today as respects the youth. We call our world a rushing world; it is also a waiting world. It is Janus-faced. It has one looking behind, another before. It must secure its supply from the oncoming youth. "The thing that is to be" is uppermost in the minds of those who wish to secure their successes and perpetuate their plans. The banker watches his clerk, notes his faithfulness; the merchant studies his salesman to see whether he is worthy of advancement. The teacher listens to his scholar and asks the question: "What development is he capable of?" The mechanic examines the work of his apprentice and forms his opinion as to his capabilities. The pastor watches his young people and notes with rejoicing when he sees strength and beauty growing together in youth. Who is to perpetuate the plans of the man of today if it be not the youth of today? How shall the great corporation continue to pay dividends if there be not some oncoming youth capable of taking up the leadership soon to be laid down by the present head? Where shall we secure the workers who shall take the places of the missionaries of today tired out with service, and where shall the givers be found to continue the beneficence of the gray-haired of today if it be not the youth? Teachers are not always to live nor the benefactors. Statesmen and churchmen of today will pass away. Edison will soon grow old and die. The Wright brothers, triumphant aviators of today, will scarcely complete and perfect their work before death. Who is to be the accurate scholar or the philanthropist, the clean-hearted servant of Jesus Christ, competent of taking up the uncompleted tasks of Church and State, if it be not the youth of today? And of the advantage of youthful training. Think of the diversity of religious opinions, even within the distracted bosom of the Church, some of the churches wearing as many creeds as there are colors of Joseph's coat. Why is it that within the pale of the Lutheran Church there has scarcely a minister lapsed into heresy in the contest with liberality and skepticism? Because of our historical position as pertains to the training of her youth, who have been indoctrinated in the teachings once for all delivered to the Saints. And who have been as faithful to those teachings as the mountains that guard our glens and the rocks that girdle our storm-lashed shore? How fast youth comes on. Almost before we know it the youth of today will be in their places tomorrow, in the active field of life. Let us as Luther Leaguers be busy to see what kind of character they formulate as they prepare for their working places in Church and State.

Once one came into this world to do a tremendous work in a few short years. He labored hard and died. Dying he left his work to others. These disciples sought successors. So Paul the aged rejoiced greatly when he found Timothy the young willing to follow in his footsteps and bless humanity. Youth, "what man's life is like to be, doth show, we may our ends by our beginning know." The ultimate end of the Luther League is the Church. Work today is being done upon a grand scale by organizations and clubs without the pale of the Church but having not so much as a switch rail connection into the Church. The Luther League is an effort of the Church, to perpetuate itself by a growth within itself and to potentiate itself by a growth within and without itself. It stands for the religious culture of its own and for the religious instruction and knowledge of those outside the Church. Its aim is to fill the Church with members and workers. Its ultimate aim, and, better still, the growing kingdom. So let us labor and pray through the most important agency of the Church of today for the Church of tomorrow, the Luther League.

Napoleon once said to his old guard: "I need 100 men for a difficult task. I can only promise you hardship and possible defeat. I call for volunteers. Forward, march." And every last man of the old guard stepped forward.

I want you to look at another picture, a picture worthy of being painted by an angel's hand and hung in the picture gallery of the skies. Already the death angel had whispered in his ear. They built him a hut in the heart of Africa where he spent a day and a little more in rambling talk about the country he had lived to save. They found him kneeling by his bed, the candle on the table still burning but the white soul of David Livingstone had gone to the Giver. Luther League service is a volunteer service. Even so let us labor and pray through this greatest agent of the Church, by the Church and for the Church, as we seek that distant horizon of that growing kingdom whose provinces are not countries or continents but worlds, which had no beginning and has no bounds, whose foundation is laid in the death

of its King. And for a nobler purpose than that for which mortal man ever aspired to earthly throne. The salvation of a perishing but precious world.

One of the interesting features of this session was a demonstration of Junior work conducted by Erle Greiner, of Zanesville. Here we passed out of the realm of theory into that of practice. Mr. Greiner gave many valuable, practical suggestions in connection with his successful demonstration.

An interesting conference on "Junior Work" was conducted by Dr. G. A. Bierdemann, of Toledo, who divided the subject into Purpose, Method and Result.

The committee on applications of new Leagues reported eight such applications.

Fifth Session

The devotional service was conducted by the Rev. W. W. Kennerly, of Alliance. The theme of this session was "The Luther Leaguer and Personal Participation in Church Work." In the absence of the Rev. E. Luther Spaid, of Carey, the Rev. S. B. Stupp, of Springfield, gave an address upon the subject of "The Training for Service." Rev. Stupp dwelt especially upon the importance of early training for service in the Church. Mrs. A. B. Markley, accompanied by Mrs. Dr. T. E. Axline, pleased the convention greatly with a vocal solo, "Jesus, Lover of My Soul," by MacDougal.

Miss Fern Harmley, Columbus, read a helpful paper on "The Opportunities for Service," and Mr. Edward G. Lawrence, Mansfield, told us of "The Blessedness of Service."

A lively conference was conducted by Dr. S. P. Long, Mansfield, upon the subject "The Luther League Church Worker."

The report of the nominating committe was accepted, resulting in the election of the following officers:

President, Rev. A. B. Markley, Ph. D., Zanesville; vice-president, M. I. Moist, Cleveland; corresponding secretary, Miss Clara Lane, Zanesville; recording secretary, Miss Christine Fartlage, Newport, Ky.; treasurer, Charles Matthes, Mansfield; statistician, E. H. Stallsmith, Cleveland; member of the executive committee, M. B. Lutz, Mansfield.

Toledo extended an invitation to the League and it was heartily accepted.

Sixth Session

The devotional services were conducted by the Rev. E. J. E. Kuhlman, Baltic. Rev. Luther M. Kuhns, general secretary of the Luther League of America, now gave his interesting and instructive address on his trip around the world.

Following is a condensed report of the committee on resolutions: Sympathy extended to the Rev. G. Johannes, Martin's Ferry, on account of the death of his daughter. Hearty congratulations to pastor and people of St. John's, Zanesville, on their elaborate preparations for and hospitable entertainment of this convention, also the participants in the program, especially those at a distance, to those furnishing the music, and to the daily press for their generous reports of our convention. Acknowledged with thanks the hearty welcome and invitation of Toledo to hold our 1910 convention there; for the presence of General Secretary Luther M. Kuhns, just returned from his trip around the world, and especially for his interesting and inspiring address. Thanks to the retiring officers for their faithful and efficient services.

MARVIN B. LUTZ,
The retiring President of the Ohio State League.

The last session closed with a brief address on "Our Next Year" by the newly elected president, Dr. A. B. Markley.

Thus closed one of the most encouraging and enthusiastic Luther League conventions ever held in the history of the State organization of the Luther League of Ohio, and all departed feeling that it was good to have been there.

"The First Seven Years"

A Story of Mission Work in the West

BY JOHN GALE.

Chapter One.

"Over mountain or plain or sea."

THE afternoon sunlight, slanting dimly through the colored windows, disclosed a motley group of boys and men in the Chapel of the Orphans' Home. The pale green and blue reflections threw a strange pallor over many a ruddy cheek. But in the very back seat one particularly attentive even figure seemed bathed in a rich golden glow. It was to the man in the glow that the speaker appeared to be directing his talk. Hardly once were his eyes off that face.

He was a forcible speaker, and his heart was in his words. But it was to his face that he owed the attention of these boys. Past middle age, with shapely features and firm mouth, his face even yet belied the snow white of his beard and hair. In the same way the strong chin seemed at variance with the wonderfully kind twinkle in his beautiful eyes. Those eyes had an irresistible magnetism for a boy. And the man in the light of the red window was still a real boy at heart.

After the service he came up to the speaker with outstretched hand. In some indescribable way the glow seemed to linger on his face. "Well, Doctor, you've settled it for me! I don't know whether you were preaching at me or not. That talk was all right for boys. But it was *the* talk for me. I needed just a little push to tilt the scales that way. I will accept now, and leave to look over the field at once."

"I am so glad, Charley, so glad," said the old man quietly, yet pressing the hand he held. "I thought you would go. You are just the man we need. It isn't so much any peculiar gift. It is just the spirit of the old Church in its purity, mixed with some sacrifice and hard work, that fits a man for the West. You have that spirit, Charles. You will never compromise the old Faith, nor lust after what is new. Go, then, and God bless you."

That was all that was said. The younger man did not say that no one but this man could have persuaded him to turn his back on his mother State and all the openings for work in the strong mother Church there, for the newly opened mission field in the Far West. Nor did Dr. Savant say that his talk had been planned to urge this one man to his decision. But they parted with a full understanding, feeling more closely knit together than ever before.

Charles Forest hurried for his train, and while rushing around in the central depot, he almost ran into an old chum of his. "Why, hello there, Tom!" he shouted above the din. "Glad I didn't get out of town without seeing you. No telling when I'll be in again."

"You don't mean to say you'd cut me like that! I've been looking for you every day at the office. The children even sent in a box of sweets for Helen. We expected you to pop in any time."

"Why didn't you come to the church, Tom? You knew I couldn't skip the meetings. They were fine, too, I tell you; the best synod I ever attended. I expected you around there. That's why I kept putting off dropping in on you."

The lawyer flushed and pulled out his watch. "There, I've missed my train! Which one do you take? Can't you sit down and talk awhile? The five-fifty? Why, the time has been changed. Yes, just since yesterday. Here, we have twenty minutes for a chat."

The two men had been roommates in college. In fact, they had both entered with the intention of becoming ministers. But Tommy Lane had been led away before his junior year, and had entered the profession of law. His sweetheart had been a society girl, and though Charles never openly blamed her for her influence, he knew that she was the main cause of his friend's "desertion," as he termed it. But, though they had naturally drifted apart during the fifteen years since college days, their old affection was unchanged. Charles was always welcome in his friend's stately home. As for Saidie, he was not sorry she and Mrs. Lane were not of the same "set." The children were great friends, and often visited one another. After they were seated, in an obscure corner of the waiting room, the lawyer began again, with the hot flush still in his cheeks:

"The fact is, Charles, I've not been going to the old church much lately. Of course, I believe in the old doctrines, 'Justification by Faith,' and all that. I always will. But I do get so tired hearing them sing 'My Church,

My Church,' and nothing else. It sounds so narrow and conceited! And these new German gowns and responses and things they're getting in, they do go against the grain. I'm not Dutch, and we aren't living in the dark ages."

"Is that all, Tom?" asked his friend quietly. His eyes had a strange way of looking through a person.

"Well, you know the people aren't up to Daisy's ideas. Too Dutch for her, and I don't blame her. She gave up a lot for me. I've been going to the North End Church with her lately. She was brought up there. We think it best to stay together, on account of the youngsters." The uncomfortable flush had deepened under Forest's steady eyes, and Lane did not meet them as he went on: "One must think of his family, too, you know, and it's mighty hard on my practice to be in that poor crowd."

A pained look crossed his companion's face, but he only said quietly: "I knew this would come sooner or later unless you would make a Lutheran of Mrs. Lane. We'll talk more of it later, old boy. Come down and see me soon; I may not be in these parts long. I'm thinking of going West."

"West? Where do you mean?" Forest mentioned a Far Western State. "You don't mean it, Charles? What on earth would you do there?"

"They want me to work up a mission. I'll tell you about it when you come down. Must be off now. Regards to all."

"Well, Charles Henry Forest, if you aren't the biggest fraud out! Didn't you give up enough when you entered the ministry, and my uncle offered to pay all your expenses if you'd go into the law with me? And didn't I see in the paper about the big call you had to Baltimore? You see, I still read my 'Workman.'"

"Keep it up, old man. And don't go back on the old Faith! Nothing was ever gained by that."

"You know, I'll always stick to it in my mind. But to see you go off to that God forsaken place! You might as well go to China and be done with it," said Mr. Lane wrathfully.

"I wish I could! I mean it would be an honor to do frontier work. But our Lutheran Church has plenty of frontier work to do yet at home. Good-bye, Tom. Go and talk it over with Dr. Savant before you leave the Church. And he'll tell you all about my plans, too." The two friends parted for the first time in their lives with a feeling of estrangement between them.

But Charles Forest bore a light heart in spite of his talk with his friend, for the train was bearing him swiftly back to his little home, where there awaited him three childish welcomes, and Saidie's smile.

Of course, Saidie saw it as he did Her quiet eyes watched him closely as he told her his decision, and she was able to smile and say calmly: "I thought from the first that we would go." Many people watching her during those days of preparation, of tearing up, packing, of leave taking and parting, spoke of her strength and calm. One woman in the congregation voiced the sentiment of many when she said: "We ain't meant much to her here, or she couldn't leave us this easy." Another complained: "Leavin's easy to some folks, 'cause they ain't got enough heart to cleave to things." Even the more intelligent friends and her own relatives failed to realize what was going on behind her quiet eyes.

Mrs. Lane said, when she heard in her beautiful, settled home, of the tearing up in the little parsonage: "Dear me, it's a good thing my husband doesn't take such wild notions. I just couldn't stand it. I'd die!" Then she shrugged her shoulders as if congratulating herself and friends that she was made of such delicate fibre.

That a great part of a woman can die or be left behind, and still the visible woman go quietly on losing her old self, bearing the sorrow silently, is a fact that such people can not grasp. Many a woman congratulates herself on the fact that her husband has not been called to the mission field because she could not bear it as missionaries' wives do. She never could be made to see that it cost the woman who goes just as much or more suffering than the one who stays can imagine. And yet, for the work's sake, she goes. It is easy to forget that missionaries are as human as their friends.

It was well that the father had to go ahead to prepare the Western home. This left only the children to see the agony that sometimes could not be suppressed. "Why does mama cry so much, Helen?" Earle, the ten year old boy, asked his sister one day. "And when people come why does she stand up so straight and look so grand at them, I wonder." Helen,

with the superiority of twelve, did not deign a reply.

"What is a Norwegian, mama?" he asked one day, after the reading of a letter in which the father spoke of the large number of that nationality in his new field. "Is it some kind of an animal?" It was evident Earle was hoping for adventures in the wild, woolly West.

At last the good-byes were all said. The aged parents were left behind. The great Western Limited sped on its way with the four travelers. And it was only after her children were asleep in their berths that the brave woman's agony displayed itself. Wild, voiceless sobs were hastily choked in her pillow. The reaction had come at last, and the next day, with none of the necessary activity of the previous weeks to sustain her, she found it a hard task to keep up a poor show of bravery.

But when half of the long journey was over a happy surprise awaited her. Mr. Forest knew his wife well, and had feared that reaction would come with inactivity, so he had come back this far to meet them. His brave eyes and loving words brought the needed courage, and the reunited family sped cheerfully on over mountain and plain toward the great work of the West.

(*To be continued.*)

Luther League Topics for 1909-1910

With the fourth quarter of the present Church Year, 1908-09, we complete a two years' course, the doctrinal topics of which were based upon the Twenty-one Articles of the Augsburg Confession.

Our last national convention adopted a two years' schedule of topic themes, the doctrinal subjects of which are, in reality, biblico-historical and are intended to be introductory to a course of studies based on the Catechism.

As heretofore, we have historical, missionary, devotional and practical subjects woven into the series. The historical subjects are all on the Reformation and will give a connected view of the Church of that period. The devotional topics for Lent are based on several of Gerhard's Meditations. Practical subjects are thrown in here and there and especially during the vacation months of July and August.

We take this opportunity to thank all the writers who have given their time and talents as a labor of love. Luther Leaguers of many synods and nationalities appreciate their work. The Rev. John M. Bramkamp, pastor of Calvary Evangelical Lutheran Church, of Irving Park, Chicago, will prepare the Daily Bible Readings, and the Rev. C. Armand Miller, D. D., of Charleston, S. C., will continue to give us his excellent reviews of Biblical, Devotional and Practical Topics.

Let us all bear in mind that, no matter what the name and type of our local society may be, the "Luther League Idea" of our international organization finds its expression in the literature presented by the Luther League of America, and especially in the "Luther League Topics." The regular weekly devotional meeting with its study of these "Topics" is the key to the situation. Here is the center of the influence and power of the Luther League movement. Together let us labor for their improvement and be satisfied with the very highest standard of excellence only.

The Topics for 1909-10

ADVENT, 1909.

I. November 28. — Historical. — REFORMATION DAWN: POLITICAL EVENTS. Nehemiah 2:1-8.

II. December 5.—Practical.—IF TOMORROW WERE THE JUDGMENT DAY. II Peter 3:7-12.

III. December 12.—Missionary.—WAS CHRIST'S LAST COMMAND MEANT FOR ME? Matt. 28:18-20 (R. V.).

IV. December 19.—THE BOOKS OF THE OLD TESTAMENT. Psalms 119:129-144.

Christmas. December 26.—Festival.—SPREADING THE CHRISTMAS STORY. Luke 2:15-20.

New Year. January 2.—Festival.—ANOTHER YEAR'S OPPORTUNITY. Luke 13:6-9.

EPIPHANY SEASON, 1910.

I. January 9.—Missionary.—MUHLENBERG, A MODEL AFRICAN MISSION. Acts 8:26-39.

II. January 16.—Missionary.—LUTHERAN MISSIONS FOR AFRO-AMERICANS. Acts 10:9-20.

Septuagesima. January 23.—THE BEGINNINGS AND PATRIARCHAL DAYS. John 1:1-5, Gen. 12:1-9.

Sexagesima. January 30.—Historical.—REFORMATION DAWN: INTELLECTUAL FACTORS. Acts 17:22-34.

Quinquagesima. February 6.—THE BONDAGE AND THE EXODUS. Acts 7:6-36.

LENT.

I. February 13.—PERSEVERANCE IN OVERCOMING TEMPTATION (Gerhard XLII). I Pet. 1:3-9, 5 8-11.

II. February 20.—THE SAVING EFFICACY OF PRAYER (Gerhard XXV). Jonah 3:1-10, Matt. 7:7-12.

III. February 27.—THE WILES OF THE DEVIL (Gerhard XXVII). Matt. 4:1-11.

IV. March 6.—THE SAVING COMMUNION OF CHRIST'S BODY AND BLOOD (Gerhard XVIII). John 6:48-58.

V. March 13.—AN EXERCISE OF REPENTANCE, ETC. (Gerhard II). Isa. 53:1-12, I Pet. 2:21-24.

(*Continued on page 21.*)

Luther League Topics

Ninth Week after Trinity. August 8, 1909.

The Continuity of Good Influences

Exodus 20:5-6, I Thess. 1:6-7.

Questions to be answered in brief papers: What is the bearing of the "Lessons" on the Topic? Give illustrations of the continuity of evil influences. Give illustrations of the continuity of good influences.

Lessons for our own lives: 1. There is encouragement to us in the fact that a good deed or a good word never dies. Good is immortal in its essence. The dramatist says, "The evil that men do lives after them; the good is oft interred with their bones." There is a sad truth in the first part of the sentence, but good is not so weak as he implies. God is on the side of good. Good was before evil and will outlast it. Satan was not first, but God. Sin was not first, but childlike innocence, unsullied, gracious communion with God. Abraham's faith not only brought blessings to generation after generation of his children, but influenced them to trust God, for ages upon ages. Indeed, St. Paul declares that we, who by faith have received Christ for our salvation, are "children of faithful Abraham." The good influence of the father of the faithful continues still. So it is with many others. The influence of St. Paul on the thinking, the conduct, the history of men and nations, not only has been, for nearly two milleniums, but is today literally immeasurable. And among men who laid no claim to divine inspiration, who can tell of or estimate the influences of the monk of Wittenberg upon the centuries since his time? Modern ideals of life, of education, of personal responsibility, of the sovereignty of the individual conscience, are in very truth largely the continuing influence of one man's good life and work.

And what is true on great lines of great men and great deeds and great thoughts that were good, is true in a smaller way of smaller lives. A man who had been an unbeliever was impressed by the simple act of a Christian who, passing by a Salvation Army meeting on the sidewalk, and pausing a moment, lifted his hat while the leader of the meeting offered prayer. There could scarcely be a smaller good deed done, if it was to be called a good deed, but it proved to be the beginning of a confidence which later was influential in leading the unbeliever to Christ and the Church. All the Christian influence of that changed life, and of all the lives that he may be used to change, may be said to be the continuing influence of an apparently trifling and probably unconscious act of reverence for worship offered sincerely to God, in however different a manner from that which was congenial to the casual passer-by. Does the possibility of such small actions receiving notice and molding for possible evil the lives of others give us fright? Well it may, but let us not forget to comfort ourselves also with the thought of the immortal life of goodness, and its continuing influence.

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Tenth Week after Trinity. August 15, 1909.

Forgiving One Another

Matthew 18:21-35.

Questions to be answered in brief papers: Show relation of "lesson" to topic. What is the rule of Christ concerning forgiveness? Give illustrations from the Scriptures of Christian forgiveness. How can we forgive?

Lessons for our own lives: 1. We dare not trust our own notions of the duty of forgiveness. Peter thought he was giving a very generous estimate when he asked whether he should forgive seven times. A man feels that when he has forgiven the same offender twice or thrice or at most seven times, he has done more than enough. But all this is based on the purely natural idea that we have some sort of a right to keep a grudge against the man who offends or injures us. That idea belongs not to Christ and His realm but to the world and its spirit. He in whom is found the love of God has not and cannot claim any right to withhold love (which is more than forgiveness) from any man, no matter what his offenses. Even in the infliction of penalty, or the demanding of justice, by those whose duty it is, the true motive is not the desire to cause pain, or to take revenge, but to do good to the guilty, to vindicate the right, and the severest measures ought to proceed from love to the sinner. It is so in the great model we have. God hates the sin, punishes guilt, but He loves the sinner, and through His very punishing, seeks to restore and save him. And he who has learned the love of God has no thought of a right to withhold forgiveness, or of a de-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

sire to obtain revenge for seven or for seventy times seven injuries.

2. We need the mighty grace of God in order to be able to forgive. It is grace not nature that works the forgiving spirit. We say and feel that we cannot forgive. But let us look within and see what it is that rebels against forgiveness. How many times it is only sinful pride that is offended. How many times it is only self-love that has any cause to complain. And where there is real wrong done against us, what does this unforgiving spirit mean, but distrust of God, who is the Avenger, and lack of a real sense of what God has forgiven us. When one has thought of this, then let him pray for his enemy, let him force himself to pray, because it is commanded. And as he supplicates God's blessing on the wrong-doer, a strange new spirit will creep into his heart, a strange new love for the sinner, who however much he deserves to be punished, needs so sadly to be pitied. Not he who is wronged but he who does the wrong is the loser when the real issues are computed. And now, if he who finds forgiveness hard, will only take the next step and do good to those who despitefully use him, he will discover, to his surprise, that all resentment has passed away, and that he has fully learned the hardest of lessons—the lesson of forgiveness.

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Eleventh Week after Trinity. August 22, 1909.

Human Aspiration After God

Psalm 42.

Questions to be answered in brief papers: What is the relation of the lesson to the topic? What are the aspirations of the natural heart? What is the great aspiration of the Christian? What is the promise to those who thirst for God?

Lessons for our own lives: 1. What do men thirst for? Think of all the aims and desires which we are commonly controlling in the lives of those around us. Call it success, pleasure or what you will, yet you recognize the earthly character of the end which all those seek who have not been renewed by the Holy Spirit. And if you look a little deeper you recognize the selfishness which lurks at the bottom. Self-seeking creatures we all are unless God has wrought in us a different spirit. And the last and highest mark of His inworking is the uplifting of the heart to deep desires toward Him. "As the hart panteth for the water-brooks,"—do the words have any fitness as descriptive of your soul's longing for God? Do you eagerly look forward to prayer, the reading of the Bible, the worship of the Church, the preaching of the Word, the communion with God, as the poor, hunted, thirsty creature longs for the cool water, and the rest and safety which seem so far away?

2. What a different conception of the religious life is that of the Psalmist from what we are generally acquainted with! Most Christians conceive of their lives as involving the faithful performance of "duty." We speak of daily prayer, and Bible-reading, of Church-going and mission work as "Christian duties" or "obligations." But the Psalmist conceives of them as satisfaction of desires. If in these things we may find God, may receive from Him the assurance of His presence and His love, may find in them means of offering to Him our devotion, then they are, to the Psalmist's thought, the cool waters of the mountain brooks to the panting deer. What is your thought of God, and what is the intensity of your aspiration toward Him? Is duty or desire the motive in your life of the spirit? Do you come to Him as an obligation, a thing you are obliged to do, or as a satisfaction of your deepest need? Is it love and longing or the lash that the slave needs, which makes you draw near?

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Twelfth Week after Trinity. August 29, 1909.

Ready for Work

Matt. 5:13-16; Titus 2:14.

Questions to be answered in brief papers: What is the thought of the Scripture lessons as to the theme? What is the obligation to wor? Who are "ready for work"?

Lessons for our own lives: 1. Not every one is ready for work. Many persons think they must do good works before they are good enough to belong to the Church. Many suppose that belonging to the Church makes them good enough to do good works. But this is all a mistake. In order to preserve from corruption there must be salt and the salt must have its savor. If you have no savor you cannot be used as salt. In order to shine there must be a light and it must not be hid. No shining without light. As well expect savorless salt to have preservative power, or a light hid under a cask to illumine the city, as to expect a man without Christ in his life to do good works. No one is ready to work who has not first received the divine life and light within himself. No one can be "zealous of good works" except the man whom Christ has

redeemed from all iniquity, and purified unto Himself, for His own possession. All the humanitarian efforts come short of the fundamental thing. All the strength that is of merely human origin and is put forth in merely human confidence can accomplish merely human results. Real goodness can come forth only from one who is really good, and there is none good but God. It depends on how much of God is in a man as to how much of good the man is ready to work. If you want to work, see to the divine sources that supply your own life currents. God is always ready to work in you both to will and to do of His good pleasure. There is no other readiness.

2. It is equally as bad to be ready and not to work. The culture of the inner life, without its expression in the outer, is not in God's purpose at all. The great error of monasticism is its idea of shutting up the salt where it can never reach anything which it is intended to preserve; of hiding the light within the walls of the holy house, so that it can never by any possibility shine out into the darkened world. There is such a thing as spiritual selfishness, greediness to secure one's own salvation, regardless of the saving of one's generation. And this aim brings its own defeat. To save yourself the best means is to be saving others. God works in you both to will and to do in order that you may work out your own salvation. His inworking will cease if your outworking ceases. If you have by His pure grace found forgiveness, redemption, then not to work is at your peril and His displeasure If you have become His possession, then you thwart His purpose in possessing you if you are not zealous of good works.

If you have received from His hands the bread which He has blessed, you are ready for work and you dare not fail to do that for which He bestowed it; you must give it to the multitudes.

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Daily Bible Readings.

Monday, August 2—I Kings 22:41-50.
Tuesday, August 3—Matthew 5:13-20.
Wednesday, August 4—I Peter 2:11-25.
Thursday, August 5—I Peter 3:8-22.
Friday, August 6—II Corinthians 3:1-18.
Saturday, August 7—Hebrews 11:1-10.
Sunday, August 8—Exod. 20:5-6; I Thess. 1:6-7.
Monday, August 9—Genesis 50:4-21.
Tuesday, August 10—Luke 23:24-34.
Wednesday, August 11—Acts 7:54-8:4.
Thursday, August 12—Matthew 5:38-48.
Friday, August 13—Romans 12:9-21.
Saturday, August 14—I Peter 2:11-25.
Sunday, August 15—Matt. 18:21-35.
Monday, August 16—Psalm 63:1-11.
Tuesday, August 17—Isaiah 55:1-13.
Wednesday, August 18—John 7:37-53.
Thursday, August 19—Psalm 91:1-16.
Friday, August 20—John 4:1-15.
Saturday, August 22—Revelation 22:1-17.
Sunday, August 22—Psalm xlii.

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Luther League Topics for 1909-10

(*Continued from page* 18.)

Holy Week. March 20.—AN EXERCISE OF FAITH, ETC. (Gerhard V). II Cor. 5:14-15, Rom. 5:6-10.

EASTERTIDE AND PENTECOST.

Easter. March 27.—Festival.—THE JOY OF EASTER. Matt. 28:1-8.

I. April 3.—THE LAW AND THE TABERNACLE. Exod. 20:1-26, Heb. 9:1-10.

II. April 10.—Missionary.—THE CHURCH BUILDING. I Kings 6:11-22.

III. April 17.—Practical.—THE JOYS OF CHURCH MEMBERSHIP. I Thess. 5:5-15.

IV. April 24.—Historical.—REFORMATION DAWN: EARLY REFORMERS. Jer. 26:1-15.

V. May 1.—JOSHUA AND THE CONQUEST. Joshua 1:1-9.

Exaudi. May 8.—Missionary.—HOW LIBERALITY REACTS UPON THE GIVER. Prov. 3:9-10, II Cor. 9:6-11.

Pentecost. May 15.—Festival.—HOW THE GIFT OF POWER CAME. Acts 1:7-8, 2:1-3.

Trinity S. May 22.—THE DAYS OF THE JUDGES. Judges 21:25; Acts 13:16-20; Heb. 11:32.

AFTER TRINITY SEASON.

THIRD QUARTER.

I. May 29.—Historical.—LUTHER'S HOME AND BOYHOOD. I Sam. 3:1-10; Ps. 128:1-6.

II. June 6.—THE DAYS OF SAMUEL. I Sam. 7:1-17, 8:6-9.

III. June 12.—Missionary.—CHRISTIAN EDUCATION, THE CHURCH'S HOPE. Ps. 78:1-8.

IV. June 19.—UNITED ISRAEL AND HER KINGS. II Sam. 5:1-10; I Kings 10:1-9.

V. June 26.—Historical.—LUTHER'S COLLEGE DAYS. Prov. 1:1-10, 20-23.

VI. July 3.—Festival.—LESSONS FROM OUR NATION'S PAST. Deut. 32:7; Ps. 126.

VII. July 10.—GOOD INVESTMENTS: TIME. Ephes. 5:1-16.

VIII. July 17.—MEMORIES OF GALILEE. Matt. 8:23-27.

IX. July 24.—GOOD INVESTMENTS: MONEY. Mal. 3:8-12; Luke 6:38.

X. July 31.—MESSAGES FROM NATURE. Ps. 104:13-24.

XI. August 7.—GOOD INVESTMENTS: TALENTS. Matt. 25:14-30.

XII. August 14.—"I GO A FISHING." John 21:3-14.

XIII. August 21.—GOOD INVESTMENTS: INFLUENCE. Luke 11:33-36; Matt. 5:13-16.

FOURTH QUARTER.

XIV. August 28.—MESSAGES FROM THE JORDAN. Matt. 3:1-6, 13-17.

XV. September 4.—THE TEMPLE AND ITS WORSHIP. I Kings 8:15-30, 55-61.

XVI. September 11.—Missionary.—THE TRIALS OF A FOREIGN MISSIONARY. II Cor. 11:23-33.

XVII. September 18.—Practical.—HELPFULNESS OF SONG. (A song service.) Col. 3:15-17.

XVIII. September 25.—Historical.—LUTHER'S SPIRITUAL STRUGGLE. Lam. 3:1-9, 21-27.

XIX. October 2.—THE TEN TRIBES. I Kings 12:12-20; II Kings 17:6-23.

XX. October 9.—Missionary.—THE TRIALS OF A HOME MISSIONARY. Neh. 4:10-23.

XXI. October 16.—JUDAH TO THE CAPTIVITY. II Chron. 36:14-21.

XXII. October 23.—Practical.—OVERCOMING HINDRANCES. Luke 19:1-10.

Reformation Week. October 30.—Historical.—ECHOES OF LUTHER'S HAMMER. I Kings 18:21-26, 36-39.

XXIV. November 6.—FROM EZRA TO MALACHI. Jer. 33:7-18; Mal. 3:13-4:6.

XXV. November 13—Missionary.—OUR DUTY TO SOUTH AMERICA. Acts 16:4-12.

XXVI. November 20.—Historical.—LUTHER'S STAND FOR LIBERTY. John 8:31-36.

Luther League Review

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IN THE INTERESTS OF
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Editorial

July is a great month for Americans, one which should be full of rejoicing because it reminds us of the birth of our independence, when we declared ourselves free from all reign and rule. What a day that was when the bell on the State House proclaimed liberty to all—and it was rung by a Lutheran.

We rejoice not only in our free country, where we are all equal, but in the extent to which this land has grown, its products, its fruits, its precious stones, its gold and its silver, its acres of fertile ground which have not been occupied, and the immense possibilities which are before us as people.

We rejoice in our public schools, in the growth of education and educational facilities, in our churches, where we can worship God according to the dictates of our conscience and are free from molestation and hurt.

We regret that so many people worship mammon, forget the Lord and His day, and engage in those things which tend rather to demoralize than elevate the people, but we rejoice that the interest in better things is growing, that there is increased Bible study, and that our young people are beginning to realize their duty toward God as well as toward man.

We rejoice that we are American citizens. Wherever we go we proclaim the fact, and we are not ashamed that we were born in this land. We cannot find its equal anywhere, and we thank God that it is our home. We are loyal to the flag wherever we see it, and are glad not only to be beneath its folds, but also to wear it upon our breasts to let others know that we are in the great family of the United States.

Why is it that we as Americans rejoice so much in our country, but that we as Lutherans are not always loyal to our Church, in which we have so much to arouse our pride? We should cultivate the spirit of affection for our Church such as children show to their parents, ever ready to do their bidding. Apropos to this is the following paragraph from a recent issue of the *Lutheran World:* "The man who is most loyal to his own regiment in the service is the man who is most loyal to his country. Dewey's duty did not consist in disparaging the peculiarities of the navy, or in trying to show that, while he was in the navy, the cavalry was the most magnificent arm of the service; but he achieved his greatness and won the hearts of his countrymen by trying to make the discipline and loyalty of his own sailors effective. It is neither by undue eulogy nor disparagement of others that we best accomplish our work, but by fidelity in the discharge of duty, and the Lutheran system is one of such excellence and power that we do well to show devoted loyalty to our Church

and her distinctive doctrines. Her methods and her teachings are well designed to lead the world to Christ and to develop men everywhere to the highest stage of Christian excellence and efficiency. Lutheran loyalty does not mean a loyalty to forms and ceremonies, but a loyalty to doctrines and duties that leads the soul to the Saviour and causes our life to be hid with Christ in God."

A study of the seasons of the year shows that they all point to the great end of the world. And when we study the present or summer season our attention is at once arrested by the fitness of the subject for study and contemplation on the part of our young people. Youth is fittingly typified by the spring, the time of sowing—the time of preparation. Summer is the time of development—the time of blossom and of ripening. Most of our readers find themselves in the "spring" time of life, but how many anticipate the summer which must follow and ask themselves, Are we sowing the good seed, so that when the clear and warm rays of the sun shall shine upon our hearts and minds, nothing shall spring forth but good and wholesome fruit?

Are you carefully attending to that garden so that nothing but good is to be found therein—that there is no place for weeds to flourish, and that the Master will find a large crop when harvest time comes? Lastly, are you sowing in time? Are you planting early, so that you may do so leisurely, and not putting off the day perhaps until the time when you shall be compelled to labor in the hot, burning sun? Study the summer time—it's coming to you; take advantage of the days of preparation. It's a lazy farmer that must plant in the summer time.

In Church work there should be definiteness. The organization effected to be a helpful agency within the Church to supply a felt need must meet this requirement. Nothing is acomplished by indefiniteness in Church work. The enterprising man of affairs has an aim and he never loses sight of that objective. It should be the study of local League leaders to give correct and definite Lutheran purpose and effort to their work. It will make the organization invaluable. It is the way to accomplish the mission of the League.

Annually the American nation on the Fourth of July celebrates its nativity. A century and a third has passed since the Declaration of Independence was given the world. The development of our national resources and the growth of our country have been marvelous. It is with sincere gratitude to God we can revert to the past and its splendid history of achievement. This history of one hundred and thirty-three years is a splendid tribute to our institutions and their capacity for supporting a growing national life. No small factor in our country's growth has been the development of religious activities. These have been in their ways sources of untold blessings. As a Christian nation we can do nothing better than maintain the same intense Christian interest in our country's future.

It is not the least of Christian graces to bear one another's burdens. The world grasps this thought, and utilizes it for its own ends. Help one another comes within the scope of the divine law of love. It is not an impractical sentiment. It should be an active principle in the Church and among us. By it much of the social and commercial bitternesses could be assuaged. Into dreary lives it would bring sunshine. The gloom of many a miserable hour would be chased away. The betterment of the condition of our fellows about us by mutual helpfulness is a responsibility Christians should feel.

Luther M. Kuhns, the general secretary of the Luther League of America, returned from his trip around the world on June 21. A report from him will appear in the next issue.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The new Epiphany congregation, Brooklyn, Rev. W. H. Stutts, pastor, has purchased for $12,500 a fine house and lot, securing thereby a permanent location for a building.

—Rev. Edw. Everett Hoshour, after a pastorate of about two years, has resigned as pastor of Calvary Lutheran Church, Brooklyn, and has accepted a call to become pastor of the new mission—the Church of the Advent, King's Highway Section, Brooklyn.

—A member of St. John's congregation, Brooklyn, has given $5,500 to the congregation to be used for maintaining a parochial school.

—St. Mark's Church, a mission from St. John's, Rev. H. C. Wasmund, pastor, was consecrated with special services, beginning Sunday, June 20th. The pastor, Rev. F. Holter, who took up this work after resigning as House Father at Topton Orphans' Home, was assisted in the consecration services by Revs. H. C. Wasmund, F. Bosch, C. B. Rabbau, J. A. Dewald, J. A. Weyl, D. W. Peterson, and E. E. Fischer. The congregation is about a year old and is German-English. It is located on Windsor Terrace, near Greenwood avenue.

Philadelphia.

—The late Peter A. Schemm, of Philadelphia, left $200 to his church, Zion's German; $500 to his pastor, Rev. J. E. Nideker, and $2,500 to the Orphans' Home in Germantown.

—The consecration of the new Pritchard Memorial Lutheran Church occurred on June 27, and was followed by a series of services, ending on Sunday, July 4. The new building is the gift of Mr. Jonathan W. Pritchard, whose son-in-law, Rev. J. William H. Heintz, is pastor of the church. The building is of Port Deposit granite, and in an early English style of architecture, which is simple, dignified, and churchly. Its dimensions are 60x80 feet. Among its furnishings are a Moller organ and a baptismal font of Italian marble.

Chicago.

—Rogers Park Church has reluctantly accepted the resignation of Rev. D. F. Thomas from its pastorate. Rev. Thomas leaves this city on account of Mrs. Thomas's health. The church has extended a call to Rev. John A. Hanning, of Cleveland, Ohio.

Buffalo.

—Grace Church, Rev. E. H. Boettger, pastor, consecrated its new church building on Sunday, May 23d. The church is a neat and churchly frame structure. The congregation, which is supported by the Buffalo Missionary Society, was a branch from the Church of the Atonement, started during the pastorate of the Rev. T. W. Kretschmann, Ph. D.

Pittsburgh.

—Because of physical inability, Rev. Paul Froehlich has resigned the pastorate of Grace Church, North Side.

Columbus.

—Ground has been broken for the new edifice of Grace Lutheran Church, to be erected in this city, to cost $25,000.

San Francisco.

—The First English Lutheran Church celebrated the twenty-third anniversary of its organization June 13.

Miscellaneous.

—The forty-fourth convention of the General Synod, held at Richmond, Ind., June 2 to 10, presented many features interesting to the Lutheran Church worker. According to statistics published the General Synod now numbers 1,739 churches with 232,247 communicant members, a net increase during the last biennium of 33 churches and 3,723 communicants. The church property is valued at $18,479,459.88, an increase of $1,969,226.13. On this property there rests a debt of $1,904,009.53. For local expenses $3,067,323.15 were raised; special expenses, $1,395,323.93. In the 1,676 Sunday schools there are enrolled 261,231 persons. The offerings for benevolence were $775,712.95, an increase of $49,556.86 over the preceding biennium. This increase in the beneficent gifts, it was remarked, was in the face of a great financial depression, and hopes for the future were set high. There was prevalent some expression of opinion that the "Laymen's Movement" was to a large degree responsible for this increase. The report of the committee on this work, headed by Mr. J. L. Clark, Ashland, Ohio, showed that much activity among laymen in many quarters had been brought about. Synod commended the work of the committee and authorized its continuance. Synod endorsed the undertaking to establish a theological seminary on the Pacific Coast. Another feature of much importance was that which has to do with doctrine. Resolutions were adopted setting forth more clearly and forcibly the confessional basis of the Synod, and eliminating the cause of much of the misunderstanding between this and other branches of the Lutheran Church.

—The United Norwegian Lutheran Synod was in session at Des Moines, Ia., June 9 to 16. The statistics show 1,415 congregations with a total baptized membership of 282,135, of whom 160,645 are confirmed. Its pastors and professors number 525. Its total Church property

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valuation is approximately $1,161,000, with indebtedness of $152,500. It reports 30 missionaries at work in the foreign field, and receipts for this cause $65,000 during the year; 101 men at work under the Home Mission Board, and the year's receipts for this cause $44,158.60 Twenty candidates were ordained to the ministry.

—The General Council Synod of New York and New England at its recent meeting decided to raise on its territory $100,000 for Church extension purposes. Hon Charles A. Schieren, of New York City, was appointed chairman of the Committee on Ways and Means.

—A very valuable discovery was made in the garret of the Lutheran parsonage at Ostrau, Prussia, recently. Notes written by Philip Melancthon and Luther's sons and some letters of Luther formed a package together with sixteen pages of the translation of Jeremiah in Luther's own handwriting.

—The United Norwegian Church, in convention in Des Moines, Ia., decided to establish an academy in Canada as soon as a site is secured and the necessary funds are in hand.

—The thirty-second convention General Council of the Evangelical Lutheran Church in North America will be held at Salem Church, Minneapolis, Minn., beginning Thursday, September 9, 1909.

—The third annual Summer Assembly of the General Synod will be held at Irving College, July 29 to August 8. Among those who will lecture are Dr. Keyser, Dr. Alleman, Dr. E. A. Wagner, Dr. S. P. Long, Dr. Luther A. Weigle, Miss Sarah Van Gundy, of the Cathedral School, Washington, D. C.; Mr. J. L. Clarke, representing The Laymen's Movement; Dr. Singmaster, and Dr. Clutz.

—The third Annual Summer School for Sunday School Teachers and Mission Workers will be held at Muhlenberg College, Allentown, Pa., July 19 to 25. An attractive program has been prepared, and a large attendance is anticipated.

—The German Lutheran Church of Oswego, N. Y., celebrated its semi-centennial in June. Many visiting pastors participated in the festivities. Rev. R. Kessler has been pastor of this church for nearly half of its fifty years.

—The Baltimore Mother House for Deaconesses broke ground for their proposed new building, June 11. The ground with the old buildings cost about $33,000. This has been paid and $30,000 are in hand toward the new building, which is to cost about $100,000. The property, which cost about $33,000, has greatly increased in value and could today be sold for at least $75,000.

—Rev. Charles L. Fry. D. D., former Literary Secretary of the Luther League of America, delivered the Memorial Day oration at Catasauqua, Pa., where he is now a pastor.

—The late Samuel H. Wilson, of Charleston, S. C., who died recently, made a large bequest to the Charleston Orphan Home. The bequest will amount to about $250,000. Mr. Wilson was a member of St. Andrew's Lutheran Church, and one of the most prominent and successful business men in the city.

—Mrs. Margaret Heyl, of Prospect, Pa., who died recently at the age of ninety-three, bequeathed $3,000 to various Lutheran objects, among which are the Chicago Theological Seminary, Zelionople Home, and the Butler Hospital and her home congregation.

—Mr. J. Harry Fritz, a member of Trinity Lutheran Church, Somerset, Pa., who died on June 13, made the following bequests in his will: American Bible Society, $300; American Tract Society, $1,000; Board of Home Missions, $200; Gettysburg Theological Seminary, $5,000; Pastor's Fund, $1,000; National Lutheran Home for the Aged, $5,000; Deaconess Board, $7,000; Laura Wade Rice, $100. The Theological Seminary, in addition to the $5,000, is to receive the residue of the estate, which may possibly amount to $30,000. Previous to this he had given the seminary $10,000, and at the Orphans' Home at Loysville had built the large girls' dormitory, purchased a farm for the home and contributed largely to the building of the chapel.

—Fifteen young men were graduated from the Theological Seminary at Mt. Airy, Philadelphia, at the forty-fifth annual commencement, May 25.

—The Missouri Synod, numbering over 2,000 ministers and 500,000 communicants will meet in Cleveland, Ohio, July 7 to 13.

—St. Peter's Church, Preston, Ontario, is celebrating the seventy-fifth anniversary of its existence in connection with the forty-ninth annual meeting of the Canada Synod.

—The Rev. Jacob A. Clutz, D. D., elected to the Professorship of Practical Theology in the Theological Seminary at Gettysburg, Pa., to succeed the late Rev. J. W. Richard, D. D., L.L. D., has formally accepted the same, the change to take effect September 1, 1909.

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Luther League of America
Statement No. 9

June 1 to 30, 1909.
PER CAPITA ACCOUNT.

L. L. of Lancaster, Pa.	$10.00
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Respectfully submitted,
C. T. A. ANDERSON, Treas.
Chicago, Ill., June 30, 1909.

—

NEW YORK.

New York City District.

—The regular business meeting of the Luther League of New York City was held at the Wartburg Orphans' Farm School, Pelham, N.

Y., on Saturday afternoon, June 12. In the absence of President Eilert the meeting was conducted by Vice-President Ihlo.

An address of welcome was made by Rev. G. C. Berkemeier, director of the home, which was responded to by Mr. Ihlo.

Rev. John Kopp rendered a report of the recent State convention held at Utica.

One of the important items of business transacted was the adoption of the executive committee's recommendation to invite the next State convention to Greater New York, under the auspices of the Brooklyn and New York City District Leagues. The invitation was accepted by the State League at its recent convention.

After the meeting the delegates spent the time visiting the various houses of the school. Supper was served on the lawn.

—The Port Chester Luther League held a successful rally on Tuesday, June 15, at 8 p. m. Luther Leaguers from Brooklyn, New York City, Mount Vernon and New Rochelle were present. The rally began with a service in church, at which the Rev. John Kopp made the address of welcome, after which the following Leaguers spoke: Mr. William Rose, ex-president of New York City League; Mr. Carl Fritschler, president Brooklyn Luther League; Mr. George Fernschild, of Luther League of New Rochelle, and Mr. Jacob G. Ernst, treasurer of Brooklyn Luther League. The addresses were both practical and inspiring. At the close of the meeting refreshments were served in the lecture room and an enjoyable social time was spent. The room was decorated in the Luther League colors and cut flowers.

Brooklyn District.

—On Monday evening, June 21, the District Luther League of Brooklyn held its regular business meeting in Holy Trinity Church, Cumberland street near Lafayette avenue. The meeting was opened by an address on "How to Get the Young People into the Church and How to Hold Them After They Have Entered," by Rev. H. C. Wasbund, of St. John's Church. Mrs. C. F. W. Fritschler, the Brooklyn representative at the recent State convention, held in Utica, read a full report of the convention, after which other members who attended the convention made brief remarks regarding the work done at Utica. One reported that the next convention of New York State League is to be held in Greater New York in the latter part of May, 1910. It is the League's intention to hold another concert and have a League dinner next season. The next meeting is to be held on September 20.

—On Saturday afternoon, June 26, the Luther League of St. Stephen's Church, Newkirk avenue and East Twenty-eighth street, Brooklyn, Rev. L. D. Gable, pastor, held its second annual outing to Silver Lake, Staten Island. There were thirty-four people in the party. A basket luncheon was served at half past three, there were games from four to six; a sail on the lake until eight, and dinner at eight thirty. This month the League will give a "Jack Party" on the lawn of the pastor's residence. The League will produce a play in October in the Cortelyou Club House on Bedford avenue. The officers of the League are as follows: W. B. Schroeter, president; T. H. Palmer, vice-president; A. E. Palmer, recording secretary; E. Faunce, corresponding secretary; J. W. Zellmer, financial secretary; M. Wilkens, treasurer.

—St. Stephen's Church Sunday school held a picnic at West End Park this year instead of participating in the Brooklyn Sunday School Anniversary. The children themselves were allowed to decide the question and voted in favor of the picnic, 478 to 2 votes.

Albany and Susquehanna Districts.

—At the annual election of officers in the Luther League of Binghamton, held in June, the following were elected for the ensuing year: President, William L. Bradt; vice-president, W. Meyers; corresponding secretary, Miss A. B. Merritt; recording secretary, Miss Bessie Williams; treasurer, Carl Schweckemdick; organist,

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—Three societies were added to the A. and S. District League at its convention at Altamont, June 27, viz.: Luther League, Castleton, Rev. C. M. Guldenapfel, pastor; Luther League, Central Bridge, Rev. A. L. Dillenbeck, pastor; Y. P. S. C. E., Seward, Rev. B. E. Fake, D. D., pastor.

NEW JERSEY.

—The Luther League of New Jersey held two very successful rallies this spring. The first was held at Upsala College, Kenilworth, May 26. The president, Mr. Louis van Gilluwe, presided, and there were addresses as follows:

"How Well the Lutheran Church is Prepared to do a Large Part of the Religious Work of America," Rev. Charles T. McDaniel, of Hoboken; "The Christian in His Relation to the Public Life of the Day," Professor John Eastlund, Kenilworth; "The Part of Our Young People in the Work of the Church," Student Joshua Nelson, Kenilworth. The Rev. Dr. L. H. Beck, president of the college; the Rev. C. M. Westermoe, of the Scandinavian Lutheran Church, at Elizabeth, and Rev. P. C. Wike, Field Missionary, serving at Orange, took part in the service. Vocal numbers were rendered by the Excelsior Chorus of the college and by the Mission Quartet. After the meeting there was a social hour with refreshments.

The second meeting was held June 3 in Epiphany Church, Camden, Rev. Clarence K. Binder, pastor. Addresses were delivered as follows:

"The Young People's Society; What Is Its Sphere of Activity in the Lutheran Congregation and How May It Accomplish Its Fullest Service?" Rev. Emil W. Weber, Bridgeton, first vice-president; "The Desire for Co-operation in Our Young People's Work; The Past Accomplishments and Future Possibilities of Such Co-operation," Rev. Frederick C. Krapf, Elizabeth, chairman of extension committee.

Remarks were made by Mr. Louis van Gilluwe, of Ocean Grove, president of the Luther League of New Jersey. Pastors Binder, of Epiphany Church; Aug. C. Blunk, of Mill-

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ville; J. M. Hankey, of Collingswood, and F. I. Paul, of Camden, also took part in the service. There was good congregational singing.

The next meeting of this character will occur on September 29, at Holy Trinity Church, Jersey City, where Rev. E. E. Fischer, of Brooklyn, will speak on "The Church's Need for Twentieth Century Times," and Rev. F. L. Sigmund, D. D., on "The Luther League as an Educating and Training Force; What Should Prove Practicable and Possible."

The convention of the Luther League of New Jersey will be held in St. Paul's Church, Millville, on election day.

PENNSYLVANIA.

Pittsburgh District.

—Some features of the thirty-fourth convention of the Pittsburgh League are given additional emphasis in a report received after the last issue was ready for the press, and are offered this month.

The paper on "Does the Luther League Direct the Minds of Our Young Men Sufficiently Toward the Ministry?" by Mr. Fred Martsolf was a strong plea on this subject. He said the stage and lecture platform are becoming more important in the eyes of the public than the pulpit and that many young men were following these vocations while the ministry goes begging for men.

"Is the Attitude of the Church Toward the Aging Minister due to the Young People's Movement?" was the subject of a debate between the Rev. E. A. Trabert and William N. McNair, Esq. Rev. Trabert argued that the young people of today, who take such an important part in the work of the Church, are responsible for the cry, "Give us a young minister," and that the young people have ceased to respect the aged minister as the spiritual father that he should be, and that they neglect to support him after he has given his best years to the service of the Church. Mr. McNair argued that this attitude is due to a certain wealthy element within the Church, who desire the inexperienced young minister, that they may dictate to him what shall and what shall not be preached as pure gospel in the Church. He said in part: "These people are generally men of means, who have become hardened by business practices or whose method of accumulating wealth has made their consciences calloused. These men have become wealthy by robbing the poor in some way, legal or illegal. They come to church, but they do not care to listen to the pure gospel. It would be disturbing to them. Because of their wide experience and boldness, because of their lack of dissension, because of their authority, because of their mature years, men of wealth and advanced years do not want the aged minister. Now if there is anything that springs eternal in the heart of youth it is paternal affection. And is it not logical that we should love the aged pastor, whose gray hairs command our respect? It is the aged pastor who is desired by the young people of the Church, not only because he can guide and counsel them in their difficulties, but because he has their love and respect."

Both speakers made an eloquent plea to the young people to support the aged minister, who has given his life to the Church, when he might have taken up other lines of work which would have provided an income for his old age.

At the evening session, Rev. Henry W. A. Hanson delivered a stirring address on the subject "Visions and Achievements." He said that the men who have achieved anything great in the world were at one time considered dreamers, because they had established ideals which were too far above the understanding of most other people. He said the Luther League should place its ideals very high, so that its achievements may also be high.

This District League now occupies a conspicuous place in the Luther League at large, not only because it will entertain the next convention of the Luther League of America, but because of its size. It has a total of sixty-five societies, with a membership of 2,851. These societies during the past year made offerings to the amount of $2,285.42. Five new Leagues were admitted since last fall, showing that the extension committee is doing its work well. The fall convention will take place in St. Stephen's Church, Pittsburgh.

—The seventieth anniversary of St. Peter's German Lutheran Church was observed with special services during the week of June 6. This church has a large Young People's Society, which celebrated its third anniversary on Wednesday evening of the same week. The anniversary sermon was preached by Rev. George J. Gongaware, of the First Lutheran Church of this city. Addresses were made by

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Mr. A. T. Michler, president of Luther League of Pennsylvania, and Mr. Charles Fuhr, president of Pittsburgh District Luther League. Mr. K. J. F. Wilhaim is president of St. Peter's Church Society.

—A Luther League, with an enrollment of twenty-five members, has been organized in Grace Church, Monongahela, Pa., Rev. M. M. Albeck, pastor.

Lancaster District.

—The Junior League of Old Trinity, Lancaster, on May 30 held a memorial service and decorated the grave of Thomas Mifflin, first Governor of Pennsylvania and a major general in the Revolutionary army. He was buried in 1800 close to the church on the Duke street side.

Catawissa District.

—The annual convention of the Catawissa District Luther League will be held in Trinity Church, Milton, Rev. J. M. Reimensnyder, D. D., September 16 and 17. Programs and credential blanks will be mailed to each local society so as to be delivered September 1. All who expect to be present will please be ready at that time to send their names to Mrs. Thomas Marshall, 168 Elm street, Milton, the chairman of the entertainment committee.

Each society is entitled to five delegates.

Each society is requested to contribute at least $2 per year for the support of the District, State and National Leagues. The treasurer of the District is Miss Carrie Dry, Mifflinville, Pa., to whom the dues may be sent at any time. In the packet to be sent September 1 an envelope for the contribution will be found.

OHIO.

—One of the active features of the life of St. Paul's Church, Alliance, Rev. W. W. Kennerly, pastor, is a Luther League of about forty members.

ILLINOIS.

—The Young People's Society of the Lutheran Church at Polo, Rev. F. M. Keller, pastor, recently changed its name and form of organization from a Christian Endeavor Society to a Luther League. The change appears to have been the outgrowth of education. The catechetical classes conducted in the church included one for the younger people who had not before given the Catechism systematic study. From their study of the doctrines of the Church and the concrete expression of these doctrines in the lives of some of the Church's heroes, the young people developed the desire to continue this study, especially of our men and their work. The reorganization was the result. The League consists of fifty members, who have begun the new form of organization

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and plan of work with much interest and fervor. They propose to make their study supplemental to that of the Catechism and to put forth practical effort in aid of the Church.

MINNESOTA.

—The Luther League of Minnesota is to hold its annual convention at Cannon Falls, Goodhue County, July 12, 13 and 14, Rev. Willis Beck, pastor. The keynote of the convention is to be "Missions."

The convention will open with a missionary address on Monday evening, July 12. Tuesday morning will be devoted to organization and echoes from the National Convention at Chicago. In the afternoon the needs of foreign missions will be set forth:

I.—The Missions of the United Norwegian Lutheran Church in Madagascar and China, by Rev. O. M. Norlie, of Atwater, Minn.

II.—The Mission Fields of the General Council in India, Porto Rica and Japan, by Rev. Dr. G. H. Trabert, of Minneapolis.

III.—The Mission Work of the Hauge Norwegian Lutheran Synod, by Mr. N. N. Ronning, Minneapolis.

On Wednesday morning the Student Volunteer Movement will be discussed by Mr. S. Nesdahl, a student volunteer of St. Olaf College, Northfield. "What Can We, as Luther Leaguers, Do for Our Missions?" is a subject the speaker for which is to be supplied.

Wednesday afternoon will be devoted to business, revision of the constitution and election of officers. The president of the State League of Wisconsin, Rev. W. Eckert, of Racine, is to deliver the address at the rally meeting on Wednesday evening. Some phases of foreign missionary life will be illustrated by the stereopticon.

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eign missionaries who are home on furlough are to be given place to address the meetings. Several foreign missionaries, both men and women of various synods, are expected to be present.

The convention seems to promise well and a good attendance is looked for.

KANSAS.

—The Luther League of St. John's Church, Salina, Rev. H. A. Ott, D. D., pastor, elected recently the following officers: President, Fred Magerkuth; vice-president, Vance Applebaugh; secretary, Miss Cleveland; corresponding secretary, Marian Steck; treasurer, Harrison Clark.

Book Reviews

THE SEPARATED LIFE. A Bibical Defense of the Divinity of Christ. By John Edwin Whitteker, D.D. With an Introduction by Theodore E. Schmauk. Pp. 204. $1.00 General Council Publication House, 1522 Arch Street, Philadelphia.

There is great truth in and great necessity of the emphasis upon the life of Jesus as a model life for all other men, and as a companion life amid all that is human. There is just as great truth and greater necessity, in the present day, of emphasis upon His life as a separated life, distinct from ours, apart from ours, with a power for ours which without Him could never come to our lives. This is the message of this excellent book. In a series of separate studies the chapters discuss such topics as The Self-existent One, Prophecies and Promises, Special Claims and Acts, Homage and Honors, The Saving Might, The Central Life, The Son of Man, The Son of God. From a biblical standpoint, and especially from Jesus' own words, the fact of His separateness is interestingly, persuasively, popularly presented. The style is beautiful and impressive. Striking sentences abound. We regret only an occasionally impatient manner toward those who oppose themselves. A study of the book will be profitable to all.

THE AUGSBURG CONFESSION. An Introduction to Its Study and an Exposition of Its Contents. By Professor M. Loy, D.D. Pp. 960. Lutheran Book Concern, Columbus, Ohio.

Our Church in America is about to enjoy much enrichment of its literature along the line of our confessions. Not only the above work is included therein, but also coming confessional histories from the pens of the late Dr. Richard, of the General Synod, and of Dr. Schmauk, of the General Council. The last two will be more historical, the present one is largely expository. It is an excellent exposition of our Augsburg Confession, written from the warm heart, keen intellect, devoted Lutheran consciousness, and large experience of the author. The introduction to the exposition covers four hundred pages, and includes a brief historical survey of the origins of our confessions. The major part of the introduction dwells upon and repeats unnecessarily the author's views of our attitude as a Church to other churches. In his preface the author mentions the large space devoted thereto, his aim being to help our Lutheran people to a better appreciation of and loyalty to their Church. We are sure his purpose would have been far better accomplished by fewer words. The views expressed are those which the Ohio Joint Synod holds. The exposition of the Confession is much the better part of the volume.

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A VERSE FOR AMERICAN LUTHERAN JUNIORS.—Blessed is the nation whose God is the Lord: and the people whom He hath chosen for His own inheritance. Psalm 33:12.

A CHOICE NATIONAL READING FOR JULY.—Psalm 85:1-7.

A HISTORIC HUNT FOR FACTS.—The following plan may prove useful, interesting and instructive: Take some slips of white paper and prepare upon each one separately a special date of the month of July. Distribute them during the meeting, to be returned with a written answer for the next time of meeting, as follows:

July 1.—The Battle of the Boyne, 1690. Where was it fought, and why?

July 1-3.—The Battle of Gettysburg. The date, place and reason of this contest.

July 4.—Why did Luther and Eck meet at Leipsic, A. D., 1519?

July 4.—What is meant by Independence Day?

July 2.—How is this day associated with James A. Garfield, of 1881?

July 3.—In what year did General Washington take command of the Continental Army?

July 3.—Where, in 1898, was the fleet of Admiral Cervera destroyed?

July 4.—How long did it require the first message of President Roosevelt, in 1903, on the completion of the Pacific Cable, to encircle the world?

July 6.—How are the years 1373 and 1416 connected with the life of John Huss on this date?

July 9 (1796).—On this day the first two Lutheran missionaries arrived at Tranquebar, India. Who were they?

July 14.—France was disturbed by the outbreak of the Revolution? In what year did it begin?

July 19.—The Franco-German War began. In what year did it begin, and why?

July 21 (1861).—There was a battle at Bull Run, Va. Why do we remember it?

July 22.—This was Garibaldi's birthday. Who was he? In what year was he born?

July 27 (1866).—The first Atlantic telegraph cable was complete. What points did it connect?

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We are glad to note the growing sentiment in favor of a less noisy and dangerous and more Christian Fourth of July. Firecrackers are Chinese, not American. The finest way to keep the day is by beautiful processions introducing historic and allegorical floats, good music and the flag of our country. If a true Junior Leaguer is happy and celebrating the victories of our great and growing country, over all our enemies; how much more may he be happy in the conquest of evil and immoral life, of Satan and death, by Jesus the Lord. If our flag represents so much to us, what meaning does the Cross of Christ have for us!

"In the Cross of Christ I glory
Towering o'er the wrecks of Time!
All the light of sacred story
Gathers round its head sublime!"

God bless our native land!
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And peace pursue.

Suchard's Chocolates

Suchard's Chocolates and Cocoas are made of the best materials that can be obtained. The aim of the house of Suchard in producing these foods is the highest. Suchard's Chocolates and Cocoas are, therefore, incomparable, and they are recognized throughout the world as being of the highest quality, most economical and of unsurpassing purity. We especially call the attention of our readers to the advertisement of the Horace L. Day Company, which appears on the last cover page.